

# THE THREE SYSTEMS OF ECONOMICS IN EUROPE

**Feudalism, Capitalism, Socialism,  
and their historical background.**

**Mufti Muhammad Rafi Uthmani**

*Translated by:*  
**Rafiq 'Abdur Rehman**



## CONTENTS

Preface -----	9
<b>Political situation of Europe In The MiddleAges</b>	11
Muslim Victories -----	11
The Decline Of The Roman Empire -----	12
<b>The Economical conditions Of Europe In The Middle Ages</b> -----	12
Feudalism -----	12
The Truth About Feudalism -----	13
<b>The Religious Conditions Of Europe In the Middle Ages</b> -----	15
The Hold Of The Church -----	15
Prohibition To Receive Knowledge -----	15
Painful Practices -----	16
The Authority of the Pope -----	16
Godly Authority Of The Pope -----	17
The High handedness Of the Pope -----	17
<b>The Downfall of Feudalism And Its Reasons</b> -----	19
The Crusade Wars -----	19
Money-lenders -----	20
Progress In Transport -----	20
Restlessness Among The People -----	20
Stability Of The Central Governments -----	21
Muslims Downfall In Spain -----	21



Muslim rule Over Constantinople And The Effects of It -----	21
Discovery Of Ocean Ruotes To India And America	21
<b>Industrial Revolution</b> -----	22
Increase in City Population -----	22
<b>Era Of Self-governing Sovereignties</b> -----	23
The Condition Of The Subjects -----	23
<b>The Religious State Of Europe In This Era</b> -----	24
Movement Against Church -----	24
Annoyance With Religion -----	24
Emergence of Protestant Religious Sect -----	25
Malice With Religion -----	25
<b>Capitalism</b> -----	27
The Truth About Capitalism -----	28
The Effects Of Capitalism -----	29
<b>Democracy</b> -----	31
The French Revolution -----	32
The Political Leadership of the Capitalists -----	32
Capitalist Monopoly -----	33
The Reaction Against Capitalism and Its Reasons --	33
Labour Movements -----	34
<b>Socialism</b> -----	35
Socialism Is An Ideology -----	36
The Extremist Views of the European Mind -----	38
Extremism of view In Politics -----	38
Extremism In Religious Affairs -----	39
Extremism In Economics -----	40

The Words Of the Qur'an -----	41
Common Features Of Socialism And Capitalism ---	42
Different Types Of Socialism -----	43
<b>Early Socialist Ideologies</b> -----	47
Plato's Ideology -----	47
Mazdak's Socialism -----	48
Marji'ah And Jabri Socialism -----	49
<b>The Evolutionary or Economic Socialism</b> -----	53
Saint Simon -----	53
Robert Owen -----	53
Charles Fourier -----	54
Louis Blance -----	54
Proudhan -----	54
<b>The Revolutionary Socialism Of Marx (Marxism) -</b> -----	57
Three Basic Peculiarities Of Marxism -----	57
Similarities in Marxism And Other Socialist Ideologies -----	59
Marxism - A Comprehensive and Brief Definition -	59
<b>The Life Story of Karl Marx</b> -----	63
Birth And family -----	64
As a Student -----	64
Influence of Hegel's Philosophy -----	65
Rebellious Activities -----	66
Friendship with Engels -----	67
Exile -----	67
The Communist League -----	68



Poverty And Hunger -----	68
Pastimes -----	70
The Establishment of the First International -----	70
<b>The Life of Engles</b> -----	73
Friendship With Marx -----	74
A Brief Look At Marx -----	77
A Brief Look At Both Marx And Engels -----	79
<b>A New Perspective Before The World</b> -----	81
End Of Socialism -----	82
The Islamic System Must Be Introduced -----	84
Let The Intellectuals Of The World ponder -----	86

## **PREFACE**

I had written this thesis about thirty two years ago, for the 'Majlis Ilmi' Dar-ul-Uloom, Karachi. I had read it over to the teachers there. At that time, I was engaged in teaching at the Darul-Uloom and had little time to devote to writing. Their monthly journal "al-Balagh" had not been introduced till that time.

Five years later, this thesis was published in the journal, "al-Balagh", in 1970. It was published as a serial in five parts with some revision and addition and was acclaimed by the readers. Before it could be published in the book form socialism came to its end.

It is now being published in a book form for the first time by *Idaratul Ma'arif* with necessary additions. May Allah grant acceptance to this effort making it advantageous for the readers. May it fetch me reward in the Hereafter. May our leaders concur with the views expressed in the last pages of the book! It is surely the need of the day.

**Muhammad Rafi Usmani** 3rd Muhurrum 1418 A.H.  
(may Allah forgive him) 11 May 1997  
Servant of Da-rul-Uloom, Karachi.



بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم وعلى آله واصحابه اجمعين ومن تبعهم باحسان الى يوم الدين

We praise Allah and invoke blessings on His Messenger and on his family and companions and those who follow them--- till the Day of Judgement.

Two opposing systems of economics are found in the world today-- Capitalism and Socialism; they are nearly equally divided over the world.<sup>1</sup> In some corners of the world the feudal system is also practised. The people of Pakistan are also subjected to capitalism and feudalism.

Islam is not just a religion but a complete code of life for mankind. Each of the three systems clash with Islam. Those who study Islam and its system of economics must know about these systems too to see where they differ with Islam. We hope to introduce these three systems in this thesis.

Capitalism and Socialism have their beginnings in Europe. Therefore, we will first have an overview of the history of Europe so that we may have a background of these systems. We may understand the temperament that motivated these systems. We will thus come across the character of Christianity and the roles of Popes in giving these systems an impetus, perhaps unwittingly.

1. This thesis was written thirty two years ago. In 1965. Socialism was a force to be reckoned with and it was posing a threat to the rest of the world. However, it finally lost its force when the jihad in Afghanistan wiped out Soviet Union from the map of the world in 1991. China too gave up its system of economics. Socialism is no more a revolutionary force or a system of economics but it exists as semblance of political power in Russia and China. However, it is part of history as an unsuccessful theory.

## Political situation of Europe In The Middle Ages <sup>1</sup>

Europe was in the Dark Ages between 400 AC and 1300 AC. It was in a very bad shape politically, economically and religiously. We can surmise this from the events that we relate in the following lines.

### Muslim Victories

Towards the end of the sixth Century of the Christian era, Islam emerged from the mountains of Arabia as a revolutionary power. The truth professed by Islam through Quran and Sunnah and the sword that suppressed tyranny overthrew the crown and throne of Khosrau in Iran releasing their people from oppression.

1. Different books of history we consulted for this chapter. History of the world, History of Economics, Democracy and Western Movements.



### بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم وعلى آله واصحابه اجمعين ومن تبعهم باحسان الى يوم الدين

We praise Allah and invoke blessings on His Messenger and on his family and companions and those who follow them--- till the Day of Judgement.

Two opposing systems of economics are found in the world today-- Capitalism and Socialism; they are nearly equally divided over the world.<sup>1</sup> In some corners of the world the feudal system is also practised. The people of Pakistan are also subjected to capitalism and feudalism.

Islam is not just a religion but a complete code of life for mankind. Each of the three systems clash with Islam. Those who study Islam and its system of economics must know about these systems too to see where they differ with Islam. We hope to introduce these three systems in this thesis.

Capitalism and Socialism have their beginnings in Europe. Therefore, we will first have an overview of the history of Europe so that we may have a background of these systems. We may understand the temperament that motivated these systems. We will thus come across the character of Christianity and the roles of Popes in giving these systems an impetus, perhaps unwittingly.

1. This thesis was written thirty two years ago. In 1965. Socialism was a force to be reckoned with and it was posing a threat to the rest of the world. However, it finally lost its force when the jihad in Afghanistan wiped out Soviet Union from the map of the world in 1991. China too gave up its system of economics. Socialism is no more a revolutionary force or a system of economics but it exists as semblance of political power in Russia and China. However, it is part of history as an unsuccessful theory.

## Political situation of Europe In The Middle Ages <sup>1</sup>

Europe was in the Dark Ages between 400 AC and 1300 AC. It was in a very bad shape politically, economically and religiously. We can surmise this from the events that we relate in the following lines.

### Muslim Victories

Towards the end of the sixth Century of the Christian era, Islam emerged from the mountains of Arabia as a revolutionary power. The truth professed by Islam through Quran and Sunnah and the sword that suppressed tyranny overthrew the crown and throne of Khosrau in Iran releasing their people from oppression.

1. Different books of history we consulted for this chapter. History of the world, History of Economics, Democracy and Western Movements.



It also eradicated from Syria, Palestine, Jordan and Lebanon. The Islamic forces marched forward and emancipated men from slavery of fellow men in Egypt. Tripoli and the whole of North Africa. In the year 650 AC. it overran Spain establishing Muslim rule over much of Europe.

The Muslim warriors took over Sicily, Corsica and Sardinia and Southern Italy.

### The Decline Of The Roman Empire

The Roman Empire faced many problems. Its best provinces ceded so that day by day it declined. Added to this, there was complete chaos and dissension in their ranks, lawlessness and civil disobedience. The great empire broke up into small kingdoms and feudal states.

## The Economical Conditions Of Europe In The Middle Ages <sup>1</sup>

### Feudalism

During this entire period Europe was under feudal rule. This was because the European economy was dependant on farming. There was no industrial or trading activity. People were not themselves interested in industrial activity of any sort. Trade and business were avoided because of two reasons. The Catholics who were a predominant religious and political force did not see

1. Much of this Chapter is an adaptation from "History of Economics"

this profession favourably. They applied many restrictions on trade and business that people were discouraged from engaging in this profession

The second reason was that Europe was cut off from the continents during this period because all the ocean routes were occupied by Muslims. The Europeans could not establish business contacts with other countries.

America was not yet discovered. The Europeans had not known the route to India as we know presently. Thus there was no inducement to growth of trade in Europe. It was for these reasons that the Europeans depended on the land for their livelihood. The rights of the land and the system of cultivation that was in vogue then was known as the feudal system.

### The Truth About Feudalism

The peculiarities of feudalism were :

- (1) The landowners and feudal lords gave small pieces of land to farmers for cultivation. The produce was divided so that the feudal lord had his share and the church had its share while the farmer got what remained.
- (2) The landowner could not take back his land once he gave it to the farmer neither could the farmer relieve himself and go elsewhere.
- (3) It was the duty of the feudal lord to protect the life, possessions and honour of the farmer, in the same way, the farmer was bound to offer to his



It also eradicated from Syria, Palestine, Jordan and Lebanon. The Islamic forces marched forward and emancipated men from slavery of fellow men in Egypt. Tripoli and the whole of North Africa. In the year 650 AC. it overran Spain establishing Muslim rule over much of Europe.

The Muslim warriors took over Sicily, Corsica and Sardinia and Southern Italy.

### **The Decline Of The Roman Empire**

The Roman Empire faced many problems. Its best provinces ceded so that day by day it declined. Added to this, there was complete chaos and dissension in their ranks, lawlessness and civil disobedience. The great empire broke up into small kingdoms and feudal states.

## **The Economical Conditions Of Europe In The Middle Ages <sup>1</sup>**

### **Feudalism**

During this entire period Europe was under feudal rule. This was because the European economy was dependant on farming. There was no industrial or trading activity. People were not themselves interested in industrial activity of any sort. Trade and business were avoided because of two reasons. The Catholics who were a predominant religious and political force did not see

1. Much of this Chapter is an adaptation from "History of Economics"

this profession favourably. They applied many restrictions on trade and business that people were discouraged from engaging in this profession

The second reason was that Europe was cut off from the continents during this period because all the ocean routes were occupied by Muslims. The Europeans could not establish business contacts with other countries.

America was not yet discovered. The Europeans had not known the route to India as we know presently. Thus there was no inducement to growth of trade in Europe. It was for these reasons that the Europeans depended on the land for their livelihood. The rights of the land and the system of cultivation that was in vogue then was known as the feudal system.

### **The Truth About Feudalism**

The peculiarities of feudalism were :

- (1) The landowners and feudal lords gave small pieces of land to farmers for cultivation. The produce was divided so that the feudal lord had his share and the church had its share while the farmer got what remained.
- (2) The landowner could not take back his land once he gave it to the farmer neither could the farmer relieve himself and go elsewhere.
- (3) It was the duty of the feudal lord to protect the life, possessions and honour of the farmer, in the same way, the farmer was bound to offer to his



master military service and monetary help when needed.

- (4) The farmer was burdened with other taxes. These were so heavy that he could hardly support his family.
- (5) If his master was taken prisoner in a war, it was the duty of the farmer to ransom him.
- (6) When the daughter of the master was wedded, it was the responsibility of the farmer to provide her dowry.
- (7) When the master's elder son became chief, the farmer had to pay the expenses for the celebrations in this regard.
- (8) In some areas of Europe, for example Russia, the farmer could not marry of his own accord without his master's permission.
- (9) In theory all land belonged to the King and no one was considered its owner.
- (10) The feudal lord from whom the farmer got the land on certain agreed conditions, would not be the actual owner of the land. He would have taken it from another landlord and he from another. This ended up with the king being the actual owner. Each would have agreed to certain conditions.

In practice, the farmer was the slave of the land owner and could never leave him. The Central Government was absolutely powerless and the King's authority could be exercised only on the princes and lords not be-

yond that. The feudal lord was so powerful that the king could not interfere in his affairs with the farmer. The government could not protect its subjects.

The result was that gradually the execution of the rules also came into the hands of the feudal lords. The feudal lords decided the cases of their subjects on their own. They were the owners of the farmers who had no option but to submit to the tyranny of the feudal lords.

## The Religious Conditions Of Europe In the Middle Ages <sup>1</sup>

### The Hold Of The Church

The Catholic Church had a complete hold over the religious matters of Europe during this period. Although Europe was divided into small states, kingdoms and feudal land, the Church had an authority exercised from its centre. It had an agreed share in the production from the land and also received heavy amounts in donations. Pope was the final authority of the Church.

### Prohibition To Receive Knowledge

The Church had made it certain that the laymen never obtained religious knowledge or intelligent abilities at any time. Translations in local language of the Bible were disallowed.

1. The subject-matter of this section is borrowed entirely from the Histories of the Church.... by father Khurshid Alam.



master military service and monetary help when needed.

- (4) The farmer was burdened with other taxes. These were so heavy that he could hardly support his family.
- (5) If his master was taken prisoner in a war, it was the duty of the farmer to ransom him.
- (6) When the daughter of the master was wedded, it was the responsibility of the farmer to provide her dowry.
- (7) When the master's elder son became chief, the farmer had to pay the expenses for the celebrations in this regard.
- (8) In some areas of Europe, for example Russia, the farmer could not marry of his own accord without his master's permission.
- (9) In theory all land belonged to the King and no one was considered its owner.
- (10) The feudal lord from whom the farmer got the land on certain agreed conditions, would not be the actual owner of the land. He would have taken it from another landlord and he from another. This ended up with the king being the actual owner. Each would have agreed to certain conditions.

In practice, the farmer was the slave of the land owner and could never leave him. The Central Government was absolutely powerless and the King's authority could be exercised only on the princes and lords not be-

yond that. The feudal lord was so powerful that the king could not interfere in his affairs with the farmer. The government could not protect its subjects.

The result was that gradually the execution of the rules also came into the hands of the feudal lords. The feudal lords decided the cases of their subjects on their own. They were the owners of the farmers who had no option but to submit to the tyranny of the feudal lords.

## The Religious Conditions Of Europe In the Middle Ages <sup>1</sup>

### The Hold Of The Church

The Catholic Church had a complete hold over the religious matters of Europe during this period. Although Europe was divided into small states, kingdoms and feudal land, the Church had an authority exercised from its centre. It had an agreed share in the production from the land and also received heavy amounts in donations. Pope was the final authority of the Church.

### Prohibition To Receive Knowledge

The Church had made it certain that the laymen never obtained religious knowledge or intelligent abilities at any time. Translations in local language of the Bible were disallowed.

1. The subject-matter of this section is borrowed entirely from the Histories of the Church...."by father Khurshid Alam.



### Painful Practices

Apart from the unsolved puzzle of Monotheism and trinity, the selfish religious leaders had placed very stern, painful religious duties on the people. Unless one performed them, one could not be said to be religious. Trading was not approved by religion. Religion had become an intricate puzzle of temptation and superstition. Killing and Massacre took place on flimsy religious disagreements and arguments.

Self-denial was practiced by standing atop a lighthouse, deadening hands and feet refraining from marriage was a superior form of worship. The common man was occupied in blind imitation of the pope.<sup>1</sup>

### The Authority of the Pope

The common man was awed by the Pope more than by the Kings so that powerful monarchs also shied from displeasing the Pope. Every king was bound to present donations to the Pope and predetermined taxes to the Church.

So that the Pope's authority was not limited to religion but extended over political affairs and he was a strong political power.<sup>2</sup>

In addition to the properties of the Church, the Pope, the Bishops and the priests were owners of their own properties. The farmers who worked over their lands were like their slaves and the military might of the Pope and the Church.<sup>3</sup>

1. History of the Church (P 154)

2. Ibid (P-141)

3. Socialism (P-22)

### Godly Authority Of The Pope

The Pope had with him the options of God. People could be purified of their sins no matter how grave by paying to the Pope a nominated sum and obtaining a "Letter of Forgiveness".<sup>1</sup> He who obtained this letter was immune from the fire of Hell. During the Crusades the 'Letters of Forgiveness' were so easily distributed that rich people bought them in large numbers. The wealthy then had opportunities to be cruel to the poor while the Church had its treasuries full.

### The High handedness Of the Pope

The Pope was such an absolute authority before whom no one could say anything. If Pope's nefarious activities commented on the Christian divinity, he was termed an heretic. This term was applied to anyone who disagreed with the Pope or who challenged the Church's terrible rules or its puzzling beliefs.

Spies were employed by the Church to trace the heretics and they travelled far and wide for this purpose. It was enough in the eyes of law to hold anyone an heretic if the spy declared him one. Thus when the Bickardi sect attempted to translate the Bible in their language they were declared to be heretics. When Church dismissed anyone, the government would withdraw his citizenship and he was exiled, his property confiscated.

Gradually these people were put to death in a savage manner. Here are some examples.

1. History of Church (P-142).



- (1) On the prompting of the king of France, Pope Clement accused sixty-nine monks of being Eastern heretics. They were burnt alive.
- (2) In 1166, the Orators of two philosophical groups Cathry and Allegiance were held to be heretics at Oxford and pushed into the ice outside the city that they may die. Many were burnt alive.
- (3) In 1022, the king of France had thirteen Cathries burnt alive before him and some were hanged.

In his book Tawarik Kali sae Rumatul Kubra, Father Khurshid Alam has narrated many such events of high handedness (P-140-162)

In such state of affairs, fine arts cannot develop.

The farmers were those most subject to high handedness. They were subjected to cruelty by the feudal lords and the men of the Church. These two classes continued to unleash cruelty on their people.

دہقان ہے کسی قبر کا اگلا ہوا مردہ  
 بوسیدہ کفن جس کا ابھی زیر زمیں ہے  
 جاں بھی گرد غیر بدن بھی گرد غیر  
 افسوس کہ باقی نہ مکاں ہے نہ مکین ہے  
 (شاعر مشرق)

The peasant is a corpse disgorged by the grave, the rotten shroud of which is still under the surface.

The soul and body, both are (stand) pledged to aliens. Alas! neither there is dwelling nor the dweller.

## The Downfall Of Feudalism And Its Reasons <sup>1</sup>

Europe saw certain changes in the thirteenth and fourteenth centuries culminating in the annihilation of feudalism.

### The Crusade Wars.

The main reason for these changes were the crusade wars between Islam and Christianity.

During the wars the Muslims lost control over the eastern Mediterranean Sea surrendering Sicily, Cyprus and Rhodes to the Europeans.

1. Much of this chapter is based on "Arabon Ka Urooj aur Zawal" and Jamhuriyat aur Maghrabi Tahrirayn



These wars were a boon for the European shipping and business. A large number of business cropped up. They were responsible to provide the necessities of the tourists and army stationed in Jerusalem.

### **Money-lenders**

In the same way a group of money-lenders emerged. They inhabited many cities. The Officers of the army and the feudalists often needed money. These money-lenders gave them loan. Through such loans, many cities released themselves from the feudalists. However, control of many of the cities now switched over to the money-lenders. Expansion of trade and the emergence of the Capitalists dealt a blow to the feudalists.

### **Progress In Transport**

The progress in the means of transport brought together people of different lands. The result was that the farmers gave up their support of the feudal lords and began thinking in terms of national interests.

The Crusade wars also played an effective role in giving rise to national feelings and patriotism.

### **Restlessness Among The People**

The Europeans were fed up of the monetary demands and high handedness of the feudal lords. The monarchs were also worried about the encroachment into their authority and wished to regain it. This saw a beginning of a tug-of-war between king and the feudalists in every European state.

### **Stability Of The Central Governments**

The people supported their kings to get rid of the feudalists. Gradually, the central government in many a European state stabilized, particularly in England and France. They eliminated the feudalists. The Monarchs took over the commerce and trading achieved a great progress. This also increased their income to a great extent. They were also able to enlarge their armies to expand their territories.

### **Muslims Downfall In Spain**

A great revolution took place in Spain in 1492. It was hitherto the best country in Europe. Muslims had ruled over it for eight hundred years until joint sovereigns, King Ferdinand and Queen Isabella defeated the Muslims and established a monarchy over it.

### **Muslim Rule Over Constantinople And The Effects of It.**

In 1453, Turk Muslims took over Constantinople. The Muslims captured the River Bosphorus and other sea routes that the Europeans used for trade with Eastern Countries so that the Europeans searched for new ocean routes.

### **Discovery Of Ocean Routes To India And America**

In 1598 Vasco De Gama discovered an ocean route to India. This brought the Westerners to India for the first time.



Under the sponsorship of the King and Queen of Spain, the famous navigator Columbus was close on heels to discover the new continent of America.

## Industrial Revolution

The discovery of America and the route to India brought about indelible changes in Europe and Asia.

America imported gold and silver in large quantities. The shipping industry progressed and the art of ship building attained new heights. Every field of life gained momentum and there was progress all round. This period is known for England as an era of Industrial Revolution. There was further scope for progress.

New tools and methods of cultivation were invented that benefited the large land holders. Therefore, the small farmers sold out their holdings and migrated to cities where they were employed as labourers.

### Increase in City Population

Many large new cities and towns were built. The population in cities began to rise. It was the sixteenth century when feudalism was wiped out and on its ruins independent monarchies gained birth.<sup>1</sup>

1. 'Tarikh Ma ashiyat' (P-48), 'Jamhuriyat aur Maghrabi Tahrikayn'

## Era Of Self-governing Sovereignties 1

Once feudalism was wiped out the seventeenth and eighteenth centuries saw self-governing sovereign states gain strength and rule with oppression and tyranny.

This period saw the king to exercise his sovereignty over the Church and the princes. The representative Houses were abolished. The king was the absolute ruler. His authority could not be questioned. The Princes and feudal lords who lost all authority had no option but to keep their connection with the army and the government.

This era also brought into the light intelligentsia and philosophers who spoke in favour of absolute rule of the monarchs. The most prominent of them was Hobbs.

### The Condition Of The Subjects

The condition of the common man was no better in monarchy than it was during the days of feudalism. They had neither political rights nor personal. On the contrary an individual was required to subordinate his personal needs and considerations to those of the king. The monarch never recognized natural rights of any individual.

1. All of this section is adapted from 'Jamhuriyat aur Maghrabi Tahrikayn'



## The Religious State Of Europe In This Era

Just as feudalism died because of its own high handedness so also the Church lost its hold because of the cruelty it perpetrated and the shortsightedness and selfishness of its so-called leaders. The educated people finally broke away with it after being subjected to its dictates for one thousand years. Its place was taken over by reformation in religion, scientific research and new thinking in philosophy.

### Movement Against Church

The Pope and the Church initially opposed the growing movement of the intelligentsia. They set up religious courts to counter this movement. These courts meted out severe punishment to the pioneers of this movement. For instance, in 1415 John Huss was burnt at Constanine and in 1416 his student Jerome met the same fate.<sup>1</sup>

However, this movement gained strength because a genuine awakening was behind it. The religious leadership collapsed before it.

### Annoyance With Religion

The movement against the Pope and the Church

1. Tawarikh Kalisacc Rumatul Kubra (P-177)

culminated into a battle with religion because the Church opposed them on the name of religion. The Europeans had not studied any other religion. Therefore, they called every religion as an enemy of intelligence and progress. Everyone in Europe held that religion was severely obstructing progress.

### Emergence of Protestant Religious Sect

Just as Christianity was on the verge of extermination, a new sect emerged, the protestants. They decided to make Christianity easy. They approved intelligent research and released worldly affairs from religious restrictions. They sided by the rulers against revolutionary movements and opposing forces. They sought protection with rich chieftains and kings and declared lawful whatever wrong they committed. In return they received huge bribes.<sup>1</sup> This became their means of livelihood.

Protestants allowed Christianity to prolong its life but it had lost all its honour and continued to do so.

### Malice With Religion

Those who heralded the movement against religion had not seen the light of Islam. Therefore, when they gave up Christianity, they arrived at an entirely opposite end. This idea became stronger day by day,

“Religion is not a reality. Rather it is a collection of tales and stories that religious leaders use for their

1. Jamhuriyat aur Maghrabi Tahrikayn (P-42)



## The Religious State Of Europe In This Era

Just as feudalism died because of its own high handedness so also the Church lost its hold because of the cruelty it perpetrated and the shortsightedness and selfishness of its so-called leaders. The educated people finally broke away with it after being subjected to its dictates for one thousand years. Its place was taken over by reformation in religion, scientific research and new thinking in philosophy.

### Movement Against Church

The Pope and the Church initially opposed the growing movement of the intelligentsia. They set up religious courts to counter this movement. These courts meted out severe punishment to the pioneers of this movement. For instance, in 1415 John Huss was burnt at Constanine and in 1416 his student Jerome met the same fate.<sup>1</sup>

However, this movement gained strength because a genuine awakening was behind it. The religious leadership collapsed before it.

### Annoyance With Religion

The movement against the Pope and the Church

1. Tawarikh Kalisace Rumatul Kubra (P-177)

culminated into a battle with religion because the Church opposed them on the name of religion. The Europeans had not studied any other religion. Therefore, they called every religion as an enemy of intelligence and progress. Everyone in Europe held that religion was severely obstructing progress.

### Emergence of Protestant Religious Sect

Just as Christianity was on the verge of extermination, a new sect emerged, the protestants. They decided to make Christianity easy. They approved intelligent research and released worldly affairs from religious restrictions. They sided by the rulers against revolutionary movements and opposing forces. They sought protection with rich chieftains and kings and declared lawful whatever wrong they committed. In return they received huge bribes.<sup>1</sup> This became their means of livelihood.

Protestants allowed Christianity to prolong its life but it had lost all its honour and continued to do so.

### Malice With Religion

Those who heralded the movement against religion had not seen the light of Islam. Therefore, when they gave up Christianity, they arrived at an entirely opposite end. This idea became stronger day by day,

“Religion is not a reality. Rather it is a collection of tales and stories that religious leaders use for their

1. Jamhuriyat aur Maghrabi Tahrikayn (P-42)



personal ends."

After this every philosophy and ideology was based on materialism and atheism. Every society and every political movement ignored religion and morality.

## Capitalism

in the eighteenth century the Industrial Revolution progressed very fast. It was an era of inventions new things and ideas were seen in every field of life. The result was that the way of life had changed completely. Steam and electricity had brought about untold changes in industry and trade, agriculture, transportation and communication. Handicraft and manual work was replaced by factories that gave employment to numerous workmen. Poor people moved to cities. Small villages gave way to large cities.

However, all this was prompted by sheer materialism - Religion was cast aside. Capitalism came into existence. Everyone was brought into its share and they found it was no better than feudalism. The common man



personal ends."

After this every philosophy and ideology was based on materialism and atheism. Every society and every political movement ignored religion and morality.

## Capitalism

in the eighteenth century the Industrial Revolution progressed very fast. It was an era of inventions new things and ideas were seen in every field of life. The result was that the way of life had changed completely. Steam and electricity had brought about untold changes in industry and trade, agriculture, transportation and communication. Handicraft and manual work was replaced by factories that gave employment to numerous workmen. Poor people moved to cities. Small villages gave way to large cities.

However, all this was prompted by sheer materialism - Religion was cast aside. Capitalism came into existence. Everyone was brought into its share and they found it was no better than feudalism. The common man



could not improve his lot.

The Industrial Revolution gave rise to capitalists and private bankers. A few of them took over control through interest speculation and gambling. They called their system capitalism.

Let us see how this system was born and what results it produced.

### The Truth About Capitalism

The basic principle of this system is unrestricted economy. It calls for removal of all restrictions whether political, economical or religious from business and industry and every other means of livelihood. The government or religion has no right to interfere in an individual's effort to earn his livelihood.<sup>1</sup>

The motivation behind this thinking is that everyone realises what is good or bad for him. He does not need to be told how to regulate his economic life. The government need not tell him and a sermonizer need not advise him to keep away from greed or to be selfless and generous. As for religion, it is a fantasy and it does not behove a respectful person (to practice it).

Thus, Capitalism advocates that private holdings are free of restrictions. They may be productive (like, land, business merchandise, Machinery and raw mate-

1. It must be understood that we discuss here Capitalism in theory and not as it is put in practice today. Every country kept making changes in its working and this is going on even today. Government interference in trade and industry is increasing and individual freedom is decreasing. However, there is no significant effect on society inspite of these amendments and the problems that existed before, continue to exist even now.

rial) or general assets. Private dealings between individuals are not subject to government control or religious edicts. There is no limit to profit-taking from business, industry, employment or labour; neither government laws nor religion can limit it. Individuals may at their will decrease or increase their production. They may determine their price and obtain whatever profit they desire. They may decide on their own what they wish to produce and set their own procedures.

The basis of capitalism, called its spirit, is the profit motivation. This implies that a businessman need not consider the good of his country or nation but he has the option to decide on a policy that is beneficial to him alone. He is not answerable if the country or nation suffers on that account.

In the same way as an individual is authorized to build up his wealth as he chooses, he may spend it at his option. Religion or the state cannot interfere with him in this matter or dictate to him how he may spend his money or part of it.

### The Effects Of Capitalism

The effects on the country and the nation of this ideology are, briefly :

- (1) Religion is consigned to the four walls of the church, mosque or whatever worship house leaving the field open for unrestricted profiteering.
- (2) Trade and industry, and wealth evolve round interest, gambling, speculation and commission. The



could not improve his lot.

The Industrial Revolution gave rise to capitalists and private bankers. A few of them took over control through interest speculation and gambling. They called their system capitalism.

Let us see how this system was born and what results it produced.

### The Truth About Capitalism

The basic principle of this system is unrestricted economy. It calls for removal of all restrictions whether political, economical or religious from business and industry and every other means of livelihood. The government or religion has no right to interfere in an individual's effort to earn his livelihood.<sup>1</sup>

The motivation behind this thinking is that everyone realises what is good or bad for him. He does not need to be told how to regulate his economic life. The government need not tell him and a sermonizer need not advise him to keep away from greed or to be selfless and generous. As for religion, it is a fantasy and it does not behove a respectful person (to practice it).

Thus, Capitalism advocates that private holdings are free of restrictions. They may be productive (like, land, business merchandise, Machinery and raw mate-

1. It must be understood that we discuss here Capitalism in theory and not as it is put in practice today. Every country kept making changes in its working and this is going on even today. Government interference in trade and industry is increasing and individual freedom is decreasing. However, there is no significant effect on society inspite of these amendments and the problems that existed before, continue to exist even now.

rial) or general assets. Private dealings between individuals are not subject to government control or religious edicts. There is no limit to profit-taking from business, industry, employment or labour; neither government laws nor religion can limit it. Individuals may at their will decrease or increase their production. They may determine their price and obtain whatever profit they desire. They may decide on their own what they wish to produce and set their own procedures.

The basis of capitalism, called its spirit, is the profit motivation. This implies that a businessman need not consider the good of his country or nation but he has the option to decide on a policy that is beneficial to him alone. He is not answerable if the country or nation suffers on that account.

In the same way as an individual is authorized to build up his wealth as he chooses, he may spend it at his option. Religion or the state cannot interfere with him in this matter or dictate to him how he may spend his money or part of it.

### The Effects Of Capitalism

The effects on the country and the nation of this ideology are, briefly :

- (1) Religion is consigned to the four walls of the church, mosque or whatever worship house leaving the field open for unrestricted profiteering.
- (2) Trade and industry, and wealth evolve round interest, gambling, speculation and commission. The



resources of production and wealth concentrate in a few hands of the moneylenders and capitalists.

- (3) The very rich do not allow scope to the small businessmen to expand their businesses to exist peacefully. In the end small businesses and factories close down or submit to the dictates of larger capitalists.
- (4) The poor become poorer and the rich richer. The middle class goes on decreasing and becomes helpless. The standard of living increases to an extent that the middle class cannot keep pace with it and face innumerable difficulties.
- (5) Small factories cannot compete with the larger ones. Small factories and handicraft industries give in ultimately and their owners seek employment or labour in larger factories.

Because of automation labour opportunities become scarce causing unemployment to rise. The result is that labourers agree to work on lower wages.

The population of a country divides into capitalists and labourers and there begins an alienation between the two sections.

The capitalists who hold the entire wealth of the country are in a position to control prices, business and industrial policy. They are able to force shortage of the essential items and have the people pay higher prices. The poor people find it very difficult to make a decent living.

The factories produce only such things as give a

high profit return. The factory owner does not have the interest of his country or nation before him. Sometimes the factory owners introduce such things as are harmful in nature but they are presented as Novel items and promoted although they are harmful to the health of the nation.

The Capitalists who are few in number have a say in the framing of government policies to the detriment of the common man. There is no one to heed his complaints.

The society as a whole is placed under the influence of this system. Only wealth is the criterion of honour and respect : knowledge, intelligence and good character do not count. Everyone is engrossed in finding way and means of earning money, and amassing it. Selfishness hard-heartedness, luxury and moral bankruptcy are commonly seen in a capitalist society.

The labourer is not paid his wages and other benefits because he is a human being but because he is a tool and means in increasing the wealth of the Capitalist. Thus those people are not provided for who are unable to work or incapacitated because of accident or old age. This is how Capitalism began in Europe.

## Democracy

While these changes were taking place in the economical sphere in Europe, certain political changes were also occurring. The common man could no longer toler-



ate the pressure over him, having suffered at the hands of the feudalists and the Church for one thousand years and then the monarchs for two hundred years. He was bent on getting rid of the monarchy.

The movement on freedom of thought joined momentum aiming at replacing supremacy of an individual through democracy.

At the same time the capitalists were weary of monarchy because of frequent interference in their affairs and restrictions on their freedom. They desired to establish a form of government that allowed free trade and gave them a hand in forming its policies.

### **The French Revolution**

These three factors dealt a death blow to monarchy in 1789 through the French Revolution. In the eighteenth and nineteenth centuries, many of the European countries had abolished monarchies and established democracies.

### **The Political Leadership of the Capitalists**

Because the Capitalists owned all the resources and wealth of the nation and had become a viable force in the movement for democracy, therefore they took over the democratic governments in these countries.

Religion had been put aside already. With the political authority in their hands, they were not bound by any legal or moral obligation. To amass personal wealth and satisfy their greed they sucked the blood of the labourers.

### **Capitalist Monopoly**

In this way Capitalism spread over Europe. The population of Europe was divided in two groups. The first was a handful of Capitalists who had all the wealth and resources and control over government. The second group was the helpless poor who toiled their sweat but longed for the basic needs of life.

## **The Reaction Against Capitalism and Its Reasons**

The basic defect of Capitalism was the undue importance it gave to the Individual allowing him free hand in society. National interests were relegated to allow private interests to grow. There was no way to check monopoly over this freedom by a limited group of men. The result was that only the Capitalist benefitted from the freedom afforded to the individual. The labourer and the farmer were helpless. As a matter of fact, even in the times of the Czar, a labourer was required to work no less than twelve and a half hours. The labourer was aware that the day he refused to toil, he will be deprived of the meagre food that he could obtain thereby for his family.

Naturally, he eyed the Capitalist with hatred and a desire for revenge.



## Labour Movements

The labourers lived in cities. Seeing the lofty palaces of the capitalists and their luxurious living style, they developed a great sense of deprivation. After they had lived thus for a period of time, they grew a dislike for the capitalists and they collected together in unions. Some of the intelligentsia supported them. Gradually, this gave birth to socialism.

Socialism took advantage of these sentiments. The labour movement had been launched to get the labourers their rights. It had no political ambition. However socialists used it for their motives and through strikes, and lawlessness brought about a socialist revolution in many countries.

This was the political and social background over a thousand year period that gave rise to socialism and communism. It will allow us to understand the psychological aspect of the movement for Socialism. In the next few pages we will discuss these ideologies.

## Socialism

The dictionary meaning of 'Socialism' is 'Collectivism' and the 'Conventional' meaning is 'Partnership'. It is the opposite of 'individualism'.

Individualism recognized the individual alone. The community or the government has no say and cannot interfere in his affairs.

Socialism does not recognize the individual. Everything is collective. Thus, the government alone is the owner of all resources, and only it can frame policies of trade and industry and execute them. Only the government can decide what an individual may do. An individual cannot own resources of production. He will have to do what the government asks him to do at remuneration it decides for him.

Socialism is the reaction to the individualism that



had gone to the extremes during capitalism.

Socialism and Communism are two stages of one thinking. Communism is the ultimate aim of socialism. Socialism is a transit point while marching on to communism, no more. These two words are often interchanged in use. We will delve on the difference in the two terms later on.

### **Socialism Is An Ideology**

Some people regard socialism as a social system that gives the labourers and the farmers their rights, disbands capitalism, calls for equal distribution of wealth, and disallows individual holdings. The truth is that it is not merely a social or a political system but it is a firm philosophy and an ideology that is opposed to every religion.

We know of Islam that it is not merely a collection of belief and forms of worship but that it is a complete code of life. Socialism is an ideology that is different from every religion as to its political, economic, moral and social aspects.

The socialism that we discuss was founded by the German revolutionary thinker Karl Marx and his companion Friedrich Engels. This philosophy brought about a new flow in life for them. It was on the basis of this philosophy, that Lenin overthrew Czar in Russia in 1919 and created the first socialist state. This meant the creation by force of a dictatorship not answerable to God or the people. It would disallow all individual liberty. Every command by the dictator must be obeyed unflinch-

ingly and no one dare question it.

While capitalism was to one extreme in giving full liberty to an individual, socialism went to the other extreme in denying even the natural rights of an individual that every religion and ideology had granted before it.

Socialism handed over to a single authority all resources of production and every political and social right to govern and direct. In this way what it took away from all the capitalists it handed over to a single capitalist (the government) who treated an individual like a part of machinery depriving him of his right to select an occupation, express his opinion and to own property.

This restriction did not apply to the Capitalist alone. But it applied to a labourer and farmer too. A farmer who could own a small piece of land previously, could not do so now. A labourer who had the choice of employment previously could not now select his job at his will. If under Capitalism, he was able to get back some of his rights through protest, he now had no such option with him. This was because the owners now were the bureaucracy who had disallowed strikes etc.

Thus Socialism did not place restrictions on the Capitalists alone but dealt a blow to the farmers too who thus had their hands tied. The labourer, who was deceived into giving his full support to socialism, now looks back with longing at capitalism when he could at least shout for his rights.



## The Extremist Views of the European Mind

We have seen in the one thousand year history of Europe that its people have always gone to the extremes and have been one-sided. They have been to one extreme or the other. An impartial student of history sees this extremity of views in all spheres of their living.

### Extremism of view In Politics.

We have seen that in the Middle Ages Europe presented the worst of examples in the political field. The central government was weak to such an extent that the king could do nothing before the feudal lords and the pope.

When this was checked, it gave way to absolute monarchy. The result was that the kings exercised absolute authority even over religion. It is surprising that the intelligentsia<sup>1</sup> and philosophers of this era also sang praises of the kings.

Then when they found it bad, they laid all blame on monarchy. The demand for democracy was raised. Democracy was said to be the cure of all ills and a guarantee of progress. As a result of the movement monarchy

1. Hobbs is prominent among them. Jamhuriyat aur Maghrabi Tahrikayn (p-42)

was over-thrown and democracy replaced it in almost all European countries. The unrestricted authority that a monarch exercised heretofore now rested with the people. This meant that no more did an ideology, a belief or a principle was unalterable. People through majority decision could decide on any thing. Any view that ran contrary to the majority view was void and unacceptable.<sup>1</sup>

(Iqbal's Poetry)  
جمہوریت اک طرز حکومت ہے کہ جس میں

بندوں کو گنا کرتے ہیں تو لا نہیں کرتے

Democracy is a form of government in which number of people is important and not their understanding.

When it was found that democracy did not give to the people the happiness they craved for, then the thinkers instead of putting checks in the democratic set up, decided that democracy was the cause of all ills.

They pleaded that democracy gave cover to capitalism. People cannot now be allowed a say in state affairs. A dictatorship was the answer. It would allow no one to interfere in its ways and command obedience through sheer force.

### Extremism In Religious Affairs

It was this behaviour that gave the Pope and the priests extreme authority in religious matters in the Middle Ages so that they adapted religion to their needs. They "forgave" those sinful people who paid their way to forgiveness and punished with burning alive those on whom their wrath fell. Thus there were many gods instead of

1. The unlimited powers enjoyed by democracy may be seen from such incidents as in July, 1967. The British House of Commons and the House of Lords passed a law by a majority vote (69 to 14) permitted consenting men to practice homosexuality. Queen Elizabeth signed it and it became operative.



one and in their view every intelligent thing was an enemy of religion. They despised knowledge and arts, literature and philosophy. So many of the Intellectuals were killed because they endeavoured to further knowledge. But when they got rid of the religious leaders, the Europeans went to the other extreme rejecting religion and God. They gave this treatment to every religion. Religion had nothing to do with politics and a man's way of living. Religious people were backward and narrow minded. God was ridiculed. His effigy was burnt. Religion was held as opium for the people.

### Extremism In Economics

It is the same extremism that we find in economics. We have seen that in the Europe of the Middle Ages, trade and industry were looked down upon. It was an act of worldliness to engage in trade or industry. To keep away from it was an act of abstention. However, when the progress of the Muslim was observed during the Crusade wars, these professions were adopted. Then they went for it all out and honour and nobility were measured by anyone's involvement in trade or industry. They went further and legalized interest although every religion had continually disallowed interest. Besides, no society had approved it because of its evil effects on the economy and the means of livelihood. It was one point of extremism when trade was regarded as worldliness and the other was seen later when it was praised to the limits and interest, speculation, gambling and money-lending were legalized. These were the things by which private ownership gave rise to monopoly, and capitalism tightened its grip on the common man.

The Intellectuals now picked on private Owner-

ships instead of blaming the religiousness that had given a free rein to it by permitting interest, speculation, gambling, banking, hoarding, etc. Now, individual ownership was blamed because it was regarded as the root of all evils. Economy could improve only if individual ownership was abolished. In short, it was extremism that took the form of feudalism, then capitalism and then socialism - taking the toll of man everytime.

The changing view of the Intellectuals of Europe caused great pain to the poor people who followed them hopefully every time they took a new line. The Intellectuals had no middle course in their minds. From feudalism to capitalism to socialism was the painful experience of the poor common man. It is not known where the extremism will take them after that. (Iqbal's Poem)

جلال بادشاہی ہو یا جمہوری تماشا ہو  
جدا ہو دیس سیاست سے تورہ جاتی ہے چگیزی

It may be a Regal Splendour or a display of democracy. if politics is kept Apart from subserviency to the almighty. it becomes a tyranny.

### The Words Of the Qur'an

Perhaps the Intellectuals of Europe had before them the words of the Qur'an :

”اِنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ وَلَا تَتَّبِعُوْا  
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهِ ذٰلِكُمْ وَصَّاهُكُمْ بِهٖ  
لَعَلَّكُمْ تَتَّقُوْنَ“

“And (know) that this is My Way,  
the straight one, so follow it and follow not



(other) ways, for they will deviate you from His way. Thus He enjoins you, so that you may be God-fearing"

(al-an'am, 6 : 153)<sup>1</sup>

It is Islam alone that shows the straight path that preserves men from cruel kings, extreme forms of democracy and absolute dictatorship. It is a kingly path to living. In the field of economics, it shuns feudalism, Capitalism and socialism. None of those treading it has ever been entangled in the quicksand. Perhaps they see this road!

Let us now see in some detail the different stages of evolution of the extremist movement that Europe and about half the world faced since the nineteenth century - Socialism.

### Common Features Of Socialism And Capitalism

We know from the historical facts of Europe of Middle Ages that the trend towards materialism and rejection of God and the Hereafter was the creation of so called Christianity that the Pope and his priests had thrust upon the plain-thinking common man. This man-made religion was a mixture of inactivity, superstition and nonsense. The result was that people who had not known any true religion rejected the existence of religion itself and of God. This view was circulated all over Europe. They held that religion cannot tolerate mankind's progress. Those people who were some what religious believed that religion and worldly affairs were two dif-

1. Translation : Muhammad Chawla, (A study of Al-Quran-ul Karim)

ferent things. They held that unless religion was separated from worldly affairs, one could not attain progress. It was on this base that capitalism was raised and it was for the same reason that socialism was erected. The only difference was that capitalism denied existence of God and religion while socialism, besides denying them, was also an enemy. All types of socialism although they may differ on some points are agreed on this principle.

### Different Types Of Socialism

We have said before, and will write on it in some detail shortly, that the Socialism that we know of is not simply a system of economics but it is a complete ideology. It encompasses every field of life according to a set of principles. Karl Marx and Engels had presented it.

It was the opinion of its advocates that Socialism cannot be introduced through democracy or constitutional means. It must be thrust upon the people with force. The poor and the labourers must be organized for that purpose. A war should have to be launched against religion and Capitalists.

Governments would have to be toppled and worker's dictatorships established. It is given different names -- 'Revolutionary Socialism', 'Scientific Socialism', 'Marxism', 'Bolshevism' and 'Leninism'. Through armed revolution and military attack it is a strong opposition force in some countries. It claims that Socialism will triumph ultimately. Workers revolutions will take place in different countries gradually and establish their dictatorships. When socialism has spread all over the



world, the worker's dictatorship will end automatically (how? They do not say) and communism will replace it - the communism that Karl Marx had predicted. It is nothing more than a fantasy -- an imagined Paradise!

This was about the Socialism that we had referred to. However, other ideologies were presented even before Karl Marx and were called Socialism. They were mostly limited to economic factors and rarely touched other divisions of life. These differed from each other very much. However, they all had two points in common: (1) The system of economics and its principles must be aloof from religion<sup>1</sup> and (2) The private ownership of resources of production is responsible for all ills and must be done away with (the misuse of private ownership was not blamed).

How could private ownership be eliminated? In contrast to the views of Karl Marx, these people held that this change should come about peacefully in stages. Public opinion should be brought about to favour it and leaders and capitalists persuaded to agree to it.

The socialism before Karl Marx's introduction is called Economic Socialism or Evolutionary Socialism. However, it was unworkable in the sight of Karl Marx and was criticized severely by him. He had called it an 'Imaginary Socialism' or old-fashioned.<sup>2</sup>

The evolutionary socialism and revolutionary socialism are products of the present day and were intro-

1. we have seen already that Capitalism also holds this view

2. See the 'Communist Manifesto' (P 76-83) and 'Socialism' by Engels (PP 65-90) and Jadid Communism Ka Irtiq' (PP 13-24)

duced in opposition to capitalism in the nineteenth century. There is one more kind of socialism that cannot be ignored. These are the socialist ideologies or movements that came up in different eras much before the European Renaissance. We will call them "The Former Socialist Ideologies"

There are three main types of Socialism before us:

- (1) Early Socialist Ideologies
- (2) Evolutionary or Economic Socialism
- (3) The Revolutionary Socialism of Marx.

Although we are not concerned with the first two types, the Revolutionary Socialism had borrowed basic ideas from them. Therefore, we will deal briefly with them before going over to the third type that is our real subject.



## EARLY SOCIALIST IDEOLOGIES

### Plato's Ideology

Plato is known to have been the first in recorded history to present the idea of socialism, common ownership of wealth (427-347 B.C.). It was his opinion that a democracy be formed wherein the property and wives of the gentry be common to all. He argued that on this principle alone rested a sound organization of a nation and that this was the most effective way to thwart private interests and promote the idea of national services in individuals.

His ideas on politics and economics were quite similar to modern socialism. For example, he displays extreme opinion on the subjugation of individual to state authority. He says



- (1) It is more than a right, a duty of the government to supervise the economy of the nation.
- (2) It is for the government to appoint the duties of every individual.
- (3) The principle of collective holdings must be operative in small industries too, as far as possible,<sup>1</sup>

However, his suggestions were not put in practice. His close and diligent student Aristotle (384-322 B.C.) opposed him tooth and nail. He contended that in the framing of the constitution and laws, the individual freedom must be recognized. He argued further that it was unwise to seize the freedom of an individual and throttle his natural instincts by making him absolutely subservient to the state. He also opposed collective holdings very strongly. He said that it was very harmful to the nation. He said that evils of private holdings was the result of weaknesses of individuals and defective social laws. If these laws were improved, the weaknesses of personal holdings would vanish.<sup>2</sup>

### Mazdak's Socialism

It was Mazdak,<sup>3</sup> in Iran, who raised his voice, after Plato, in the sixth century against personal holdings. This was a little before the birth of the Holy Prophet (ﷺ). He held out that every rebellious bloodbath had behind it wealth or woman. Therefore, he proposed abolition of individual interest in wealth or woman. He pro-

1. Tarikh Maashiyat pp 17-18

2. Perhaps this is why Aristotle decried interest dealings. Tarikh Ma'ashiyat PP 23-26

3. Tarikh Ibn Khaldun V2 pp 356-359

posed community wealth and possession of every woman. He said that both these things belonged to God and it was the equal right of every one to enjoy them as they enjoy water, fire and vegetation. It was not right, therefore in his view, to stop anyone from using them. If anyone did steal from or rob anyone of, these things, he became their owner.

Mazdak circulated his ideas to such an extent that they came to be known after him. Even the King Qubaad supported him and promoted his ideas. Once, in the presence of other people, Mazdak told the King that his wife too was not his alone but everyone could enjoy her.<sup>1</sup>

When the people saw the King touching the line of Mazdak, they overthrew him and arrested him. His son, Naushirwan,<sup>2</sup> who succeeded him, had Mazdak killed. However, the movement of Mazdak brought civil disobedience in the country and immodesty was seen everywhere. The grandeur of Iran gave way to deprivation.

### Marji'ah And Jabri Socialism

Very few people know that in the early centuries of Islam, the ulamā had to cope with movements similar in nature to those of Plato and Mazdak. The men behind the movement advocated community property and they were from the sects of Jabri and Murji'ah. They were known as al-Abahiyah.

They claimed that the resources of the world belonged to mankind as a community.

1. Rasul-e-Akram ki siyasi zindgi P32

2. Tarikh Ibn Khaldun V.2, P59. He was the ruler of Iran when the Prophet (ﷺ) was born.



Their theory was that no one is entitled to establish ownership over anything. Their argument was very interesting: when Hazrat Adam and Hawwa died, their property went over to their children jointly and equally; thus if anyone established his ownership over something at the exclusion of others, he is being cruel to others who have a right to snatch it from him.

The ulama of that time gave their ruling on this movement in the light of the Qur'an and Ahadith that to call free individual ownership cruelty and to snatch away an individual's property is against the declaration of Qur'an and Ahadith and therefore, accounts to disbelief.

In the fifth century Hijrah (eleventh century according to solar calendar), the famous scholar Shaikh Abu Shakoor as-Salmi writes about this movement in his book *at-tamhid fi bayanat-tawhid*:<sup>1</sup>

”قال بعضهم ان مال الدنيا كلهما باح لبيني آدم، و ليس لاحد ان يملك لنفسه لان آدم وحواء لما ماتا تافصارت اموالهما ميراثا لا ولادهما --- وهذا منهم كفر“

“Some people say that the entire wealth of the world is lawful for the children of Hazrat Adam (عليه السلام) and that no one is permitted to own anything because when Hazrat Adam and Hazrat Hawwa (عليهما السلام) died all their possession was inherited by all their children.....However, what they say

1. p 150. This book was published by Matba Farooqi, Delhi.

is disbelief.”

He writes further:

لَوْلَمْ يَكُنِ الْأَمْوَالُ لِلنَّاسِ مِلْكًا لَكَانَ لَا يَحِلُّ الْمَنْعُ  
مِنْ وَاحِدٍ وَاللَّهُ تَعَالَى يَقُولُ :

“If property was not owned by anyone it would not have been correct to stop anyone from taking it. Allah has said

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ“

Devour not your possessions among yourselves by false means<sup>1</sup>

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا  
كَسَبَا“

and He has said,

And (as for) the thief, man or woman, cut off the hands of both, as a recompense for what they have earned.<sup>2</sup>

He writes further in this book<sup>3</sup> referring to Murjiah and Jabri:

وَمِنْهُمْ مَنْ قَالَ بَانَ أَمْوَالُ الدُّنْيَا مَشْرُوكَةٌ بَيْنَ بَنِي  
آدَمَ بِسَبَبِ الْوَرَاثَةِ مِنْ آدَمَ وَ حَوَاءَ عَلَيْهِمَا  
السَّلَامُ، وَمَنْ أَخَذَ شَيْئًا فَذَلِكَ حَقُّهُ وَلَا يَجُوزُ  
لِأَحَدٍ أَنْ يَمْنَعَهُ --- وهذا كفر

And some of them say that the inheritance of Hazrat Adam and Hazrat Hawwa (عليهما السلام) made all wealth in the world community wealth of all people and whoever takes away anything it is his right and it is not cor-

1. An nisā, 4:26

2. al mā'idah 5:38

3. P 202.



rect to prohibit anyone doing so..... This view is disbelief."

These were the people who preached socialism even before the Industrial Revolution and Capitalism in Europe.

We now write about those socialists of Europe who presented the idea of socialism in the nineteenth century where capitalism had made a mess of things. In spite of disagreeing with them, Marx borrowed from their ideas.

## The Evolutionary or Economic Socialism

**Saint Simon** (1760-1825)

He was the first person to propose in this era that all resources of production should be in the hands of the state. He is called by some historians as the father of Socialism. His followers desired to eliminate the Capitalists and to abrogate the law of inheritance.

**Robert Owen** (1771-1858)

He is also among the founders of present day Socialism. His theory was that man is the product of his surroundings. He denied the religious philosophy that man is responsible for his action; he held society responsible for his deeds whose product he is. Karl Marx used this



very theory of Owen in his philosophy of materialism. It is also Owen's idea that these things hinder man's progress private property, religion and marriage.

### **Charles Fourier (1772 to 1837)**

He proposed that small settlements of four to five hundred families be raised. They should be made Self-Sufficient economically. He believed that this would end economic chaos. His proposal was not put into practice.

### **Louis Blance (1813-1882)**

He believed that it was the responsibility of the State to provide employment to every citizen. It must establish factories from its own resources, providing every thing essential to run them. The State must run and administer the factories. After some period of time, these factories may be made self sufficient so that labourers and employees take it over. This proposal also did not go beyond the paper it was written on.

### **Proudhon (1809-1868)**

He believed that every possession was theft and the owners were thieves. He did not agree with community property either. He believed that no one had a right over the land that cannot be leased or routed.

These were brief accounts of some theories. There are many other philosophies on socialism that were presented in this era.<sup>1</sup> But we need not go into detail because

1. Marx and others criticised these theories. Communist Manifesto (PP-65-83). Engel's 'Socialism' (PP-70-90)

all of them were mere proposals and they were short-lived. The Revolutionary Socialism took their place and it does not tolerate any other ideology alongside.<sup>1</sup>

1. Marx opposed the Evolutionary Socialism harshly and according to Lenin he provided a permanent idea to workers for their revolutionary struggle against these ideas. (Karl Marx and his ideologies P-7)



## The Revolutionary Socialism Of Marx (Marxism)

### Three Basic Peculiarities Of Marxism

There are three prominent differences in the socialism of Karl Marx and the Socialism advocated before him.<sup>1</sup> The first difference is that the Socialism preached before him restricted themselves atheistic economics and they did not reflect other fields of life or philosophy. On the other hand, Karl Marx linked everything to economics making Socialism a way of life and dominant over its every sphere.

The second difference is that the previous ideolo-

1. We find mention of the three differences in the works and speeches of Karl Marx, Engels and Lenin. For instance, we find them in the selected writing of Lenin under the title Marxim's three Fountain heads V-I (PP-22-29, Moscow 1968).



gies of Socialism although they proposed much they did not have the support of a philosophy that held out the need to promote it. It did not show a scientific method to put it into operation. However, Marx presented a philosophy to back his ideas. It proved that the demand for a socialist economy was not an idle one. It was essential to counter Capitalism and Socialism was a viable idea.

He explained the feasibility of Socialism in a scientific manner and presented his ideologies not as a theoretical topic but as a science.

The third difference is that the predecessors of Karl Marx hoped to introduce their ideas in practice through teaching, moral appeals, peaceful political effort and moulding public opinion. They also aimed at convincing influential authorities and the rulers themselves. However, Karl Marx rejected the idea of a peaceful movement but advocated armed revolution to introduce Socialism. He disagreed that the Capitalists or the rulers could be convinced; he wanted a full-fledged war with them. He did not consider them worthy of being spoken to in this regard. He addressed the workers directly asking them to prepare themselves for the revolution uprooting whatever came their way including the Parliament and the ruling section whom the 'imaginary socialists' hope to use to introduce socialism although they were of the capitalists.<sup>1</sup> He said that it was necessary to eliminate them before working ahead on Socialism.

These were the three basic differences between the Socialism of Karl Marx and of his predecessors.

1. Communist Manifesto, PP-65-83

## Similarities in Marxism And Other Socialist Ideologies.

There are two common factors in them. They are:

- (1) Materialism. Rejecting God<sup>1</sup> and religion<sup>2</sup> and Hereafter.
- (2) Abolish private holdings and establish community property.

## Marxism - A Comprehensive and Brief Definition

The brief definition of Marxism that we can suggest is :

"Marxist Socialism is a way of life based on materialism. It is to be put into practice in every conceivable way and by force to annihilate God, religion and private property."

The circumstances when Marxist ideology was presented were very ripe for it. The workers were quickly taken in. They had harboured sentiments of hate and revenge against Capitalists for a long time and they found

1. However, there were in Britain, France and Germany some parties known as Christian Socialists who agreed that Christianity could continue as a religion while all other matters be handed over to Socialism. (In Pakistan, we hear of Islamic Socialism). This idea could compromise with Christianity because it already differentiates between religion and worldly affairs. However, a religion that is a complete way of life can only call it atheism. This is because it envisages that God has no right to direct the economy and the pioneers of Socialism have never conceded that religion and socialism can go together. Karl Marx has ridiculed Christian Socialism in the Communist Manifesto (P-68). It is also true that this combination has not worked in any part of the world.

2. Even Capitalism rejected religion as we have seen before but socialism not only rejects religion it also opposes it.



gies of Socialism although they proposed much they did not have the support of a philosophy that held out the need to promote it. It did not show a scientific method to put it into operation. However, Marx presented a philosophy to back his ideas. It proved that the demand for a socialist economy was not an idle one. It was essential to counter Capitalism and Socialism was a viable idea.

He explained the feasibility of Socialism in a scientific manner and presented his ideologies not as a theoretical topic but as a science.

The third difference is that the predecessors of Karl Marx hoped to introduce their ideas in practice through teaching, moral appeals, peaceful political effort and moulding public opinion. They also aimed at convincing influential authorities and the rulers themselves. However, Karl Marx rejected the idea of a peaceful movement but advocated armed revolution to introduce Socialism. He disagreed that the Capitalists or the rulers could be convinced; he wanted a full-fledged war with them. He did not consider them worthy of being spoken to in this regard. He addressed the workers directly asking them to prepare themselves for the revolution uprooting whatever came their way including the Parliament and the ruling section whom the 'imaginary socialists' hope to use to introduce socialism although they were of the capitalists.<sup>1</sup> He said that it was necessary to eliminate them before working ahead on Socialism.

These were the three basic differences between the Socialism of Karl Marx and of his predecessors.

1. Communist Manifesto, PP-65-83

### Similarities in Marxism And Other Socialist Ideologies.

There are two common factors in them. They are:

- (1) Materialism. Rejecting God<sup>1</sup> and religion<sup>2</sup> and Hereafter.
- (2) Abolish private holdings and establish community property.

### Marxism - A Comprehensive and Brief Definition

The brief definition of Marxism that we can suggest is :

"Marxist Socialism is a way of life based on materialism. It is to be put into practice in every conceivable way and by force to annihilate God, religion and private property."

The circumstances when Marxist ideology was presented were very ripe for it. The workers were quickly taken in. They had harboured sentiments of hate and revenge against Capitalists for a long time and they found

1. However, there were in Britain, France and Germany some parties known as Christian Socialists who agreed that Christianity could continue as a religion while all other matters be handed over to Socialism. (In Pakistan, we hear of Islamic Socialism). This idea could compromise with Christianity because it already differentiates between religion and worldly affairs. However, a religion that is a complete way of life can only call it atheism. This is because it envisages that God has no right to direct the economy and the pioneers of Socialism have never conceded that religion and socialism can go together. Karl Marx has ridiculed Christian Socialism in the Communist Manifesto (P-68). It is also true that this combination has not worked in any part of the world.

2. Even Capitalism rejected religion as we have seen before but socialism not only rejects religion it also opposes it.



in Socialism a way to give vent to their long held feelings. Encouraged by its declaration that use of force against its opponents was part of its etiquette, Marx became the hero to the oppressed workers in much of Europe and his ideas became their religion.

Marxism had to cope with the other socialist systems too but by the end of the nineteenth century it had gained supremacy over them.<sup>1</sup>

There remained disciples of the other socialist systems but these systems remained only on paper leaving the field open to Marxism. In 1917, Marxism was brought about in Russia under the command of Lenin through a bloody revolution. Czar was overthrown and a socialist dictatorship was established in Russia. However, Marxism had to subdue not only the other socialist ideologies but also factions within itself. As the revolution gained footing, the dissidents were eliminated by force and strategy.<sup>2</sup>

Since then Marxism is another name for Socialism. However, none of the socialist countries have so far provided a perfect example of Marxism. Every country has had to make certain changes in Marxism according to its requirements. Thus there is some difference in Socialism of one country with that of another although basically they run on the same principles. Everyone of them holds Marx's book 'Das Capital' with the same reverence as Christians hold the Bible and Muslims the Qur'an. The words Marxism, Socialism, Communism, Bolshe-

1. Lenin's Socialism — P-3 to 5

2. Lenin's 'Short Autobiography' P-161-197

vism. Revolutionary Socialism, Scientific Socialism, Modern Communism and Leninism all stand for one thing, Socialism. Socialism and Communism are used for Marxism.



## The Life Story of Karl Marx (1818-1883)

Syed Muhammad Taqi (former editor of the urdu newspaper, Jung) who is an admirer of Karl Marx and who has translated the first chapters of *Das Capital* into Urdu, has also included in the introduction<sup>1</sup> to the translation a biography of Karl Marx. As far as we are aware, this is the most detailed account of his life in Urdu. This allows the reader a great insight in the thinking of Marx and in his philosophy. We present here that account in an abridged form where other books are drawn upon, we have provided reference to them in the foot notes.. He writes about the authorities he has drawn from:

“Professor Mars Daub M.A., Lec-

1. published in 1961 by the Anjuman Tariqqi Urdu, Pakistan. pp. 16-32 for relevant matter.



turer at the Trinity College, Cambridge, has reproduced in *'On Economic Theory And Socialism'* the lecture that he delivered at the Cambridge University on 14th November 1942 in the Faculty on Economics and Politics. I have drawn from this lecture."

He also writes,

"I do not have before me the biography of Marx by his authorized biographer, Mehring. Therefore, I have relied on the lecture of Mars Daub for material on Marx's Life turning to other sources here and there,"

### Birth And family

Karl Heinrich Marx was born in Treves in Germany in 1818. He came from a middle-class Jew family. His grandfather was a Rabbi. His forefathers from the mother's side over a hundred years were also Rabbi. However, when Marx was six years old, his father, a lawyer by profession, became a Protestant.<sup>1</sup>

### As a Student

He was admitted to the Bonn University at the age of 17 years to study law, but he wasted his time there. His father wrote to him often asking him not to waste his time in aimless pursuit. He was associated with the students 'Union of Poets' and was among heavy drinkers (alcoholics). It is found in the records of the University

1. Karl Marx And His Theories, P.2

that he was punished once for making a nuisance of himself, having drunk heavily one night. He had a neighbour, Bazin van West Felin, who was a member of the privy council. Marx was engaged to his daughter. They were deeply involved. The biographers of Marx think that the incident in the University was the result of this romance.

Marx also fought a wrestling match once perhaps in a state of intoxication.

His father was unhappy with him so he got him admitted to the Berlin University. Here, Marx pursued his studies seriously. We find in his note books of the Berlin University many romantic poems in his handwriting composed in memory of his betrothed. Two of these poems have been published in the *Atay Taum*.

Marx was a student of Law but his attendance in these lectures was very poor. He spent more time in the history of Germany and literature. His father was angry with him on this account. His father was uneasy because of illness and reprimanded him in strong language. In one of his letters he wrote that Marx lacked discipline and his activities were anti-social. He also wrote that he grazed from all the fields of science.

### Influence of Hegel's Philosophy

Marx was most interested in philosophy while he studied at the University. He had been admitted to the University in 1835 and Hegel had died ten years hence. Hegel's fame rebounded in the University in those days. It was then that Marx fell ill and during illness he read Hegel and became his disciple.



Marx became an adept in Hegel's dialectic approach. However, he used his abilities in this field against Hegel himself and he uprooted Hegel's philosophy. Marx decided,

"The ideologies of any period do not determine the social and economic character of that period but the social and economic conditions prevailing in a period determine its philosophies and ideologies."<sup>1</sup>

This means that one must know about the social and economic conditions of the period. Thus Marx got involved in this subject. He has said,

"The philosophers in the past have been explaining the Universe in novel ways. It is time now that we change those ways completely."

### Rebellious Activities

After receiving his doctorate, Marx wrote an article criticizing the Prussian censors. He thus lost all opportunities of becoming a lecturer in the University. The following year some free-thinking businessmen brought out a newspaper. Important admirers of Hegel were engaged on it. Marx also wrote for this newspaper. After a few months in October, 1842 he became its editor and went to Cologne.<sup>2</sup> Very soon, however, it was warned by the government to desist from its communist approach

1. See Lenin's article Friedrich Engels published as a foreword to Engels Socialism.

2. Karl Marx and his Ideologies p4

otherwise it would be disallowed. Marx resigned as editor. However he maintained his contact with Hegel's young admirers and they agreed to bring out a newspaper from Paris to be distributed in Germany secretly.

With this in mind, Marx arrived in Paris. This was the beginning of his long days of exile.

In 1834, he was acquainted with the French socialists and also got an opportunity to study Ricardo, Mike Cloak, Adam Smith, James Mill and Say.

### Friendship with Engels

The newspaper of Paris had to be wound up just after its first issue because the arrangements for underhand distribution could not be made. However, it was instrumental in Marx and Engels making friends in 1844. Engels was son of a wealthy industrialist and had been in touch with the young admirers of Hegel in Berlin. In the very first meeting Marx realized that he has met a like-minded person. This meeting inspired him to examine the economic conditions and undertake a critical study of capitalism.

### Exile

In 1854, the French government exiled him from Paris and he took asylum in Brussels (Belgium). He toured England with Engels and, for the first time, saw the labour movement in Britain where labour activities were in full swing.



Marx became an adept in Hegel's dialectic approach. However, he used his abilities in this field against Hegel himself and he uprooted Hegel's philosophy. Marx decided,

"The ideologies of any period do not determine the social and economic character of that period but the social and economic conditions prevailing in a period determine its philosophies and ideologies."<sup>1</sup>

This means that one must know about the social and economic conditions of the period. Thus Marx got involved in this subject. He has said,

"The philosophers in the past have been explaining the Universe in novel ways. It is time now that we change those ways completely."

### Rebellious Activities

After receiving his doctorate, Marx wrote an article criticizing the Prussian censors. He thus lost all opportunities of becoming a lecturer in the University. The following year some free-thinking businessmen brought out a newspaper. Important admirers of Hegel were engaged on it. Marx also wrote for this newspaper. After a few months in October, 1842 he became its editor and went to Cologne.<sup>2</sup> Very soon, however, it was warned by the government to desist from its communist approach

1. See Lenin's article Friedrich Engels published as a foreword to Engels Socialism.

2. Karl Marx and his Ideologies p4

otherwise it would be disallowed. Marx resigned as editor. However he maintained his contact with Hegel's young admirers and they agreed to bring out a newspaper from Paris to be distributed in Germany secretly.

With this in mind, Marx arrived in Paris. This was the beginning of his long days of exile.

In 1834, he was acquainted with the French socialists and also got an opportunity to study Ricardo, Mike Cloak, Adam Smith, James Mill and Say.

### Friendship with Engels

The newspaper of Paris had to be wound up just after its first issue because the arrangements for underhand distribution could not be made. However, it was instrumental in Marx and Engels making friends in 1844. Engels was son of a wealthy industrialist and had been in touch with the young admirers of Hegel in Berlin. In the very first meeting Marx realized that he has met a like-minded person. This meeting inspired him to examine the economic conditions and undertake a critical study of capitalism.

### Exile

In 1854, the French government exiled him from Paris and he took asylum in Brussels (Belgium). He toured England with Engels and, for the first time, saw the labour movement in Britain where labour activities were in full swing.



### The Communist League

In 1847, Marx again went to England where he attended the secret meeting of the Communist League, an international organization. They directed Marx and Engels to prepare a manifesto for them which they prepared in a years time. It came to be known as the Communist Manifesto and is the most important manifesto of Marxism and Communism.<sup>1</sup>

Marx was exiled from Brussels in 1848 and he went to Paris and then to Cologne with Engels. Here he edited a newspaper launched by the democratic minded German capitalists, "New Ray Nitche Ziting". It was launched to promote democracy. In 1849, the German government banned the newspaper and asked Marx to leave Germany within twenty-four hours. As editor, however, he published the last issue in red colour.

From Cologne, Engels went to Baden to join the rebel army and Marx went over to Paris with his family, staying there under a pseudo-name. However, he was soon traced out by the police and he fled to London that turned out to be his permanent home. He spent the remaining thirty years of his life there.

### Poverty And Hunger

In the beginning his home in London was well furnished but he could not afford it so that it came up to

1. We have quoted from this Manifesto here and there in this book. This Manifesto presents a new thought on the universe, materialism, class distinction, and the proletariat and other doctrines. It brought a message of peace for the workers all over the world and a declaration of war against the Capitalists. It was first published in 1848.

seizure of the furnishings. Therefore, he shifted to another accommodation that had only two rooms one of which also served as a kitchen. His source of income was his irregular contributions to the newspapers and his employment as a representative of New York Tribunal in London. Once he requested the head office to double his remuneration to four dollars for every news that he sent but it was rejected. The American President John Kennedy had said once,

"If the capitalist American newspaper had granted the application of Marx, it is possible history would have been different."

In addition to that Marx made the two ends meet by pawning the silver of his in-laws or his overcoat and by the regular contributions of Engels. These were very difficult times for Marx. His wife kept ill and on account of poverty and hunger, he lost one daughter and two sons. The tow sons who died included his eldest son aged nine. It left a great mark on Marx who did not have enough money with him to arrange for his burial. After some days, Marx became severely ill and he wrote to Engels that he did not have enough money to buy medicine for himself. He concluded his letter,

"I have been so hard-pressed these last eight or ten days that I could provide my family with bread and potatoes only but it seems that I will not be able to get them this much too."

During this period he continued his pursuit of reading. He kept reading everyday from nine o'clock in the



morning to seven o'clock in the evening at the British Museum. Then he would write till late in the night. All this time he smoked.

### Pastimes

When he would get tired, he played chess. However, he gave up this game on the insistence of his wife. She compelled him to give it up because he quarrelled while he played chess and was easily provoked so that the game ended abruptly. Sometimes he would take his family to an outing. Their faithful maid servant Linchen would be with them.

One night the three of them Marx and his two friends Loyb Nakht and Brunobar decided to visit every prostitute on the Tottenham Court Road. There they encountered some new people and fleeing the place they threw stones at the gas lights. The Police chased them.

Six years later when he inherited money from his mother-in-law, he bought some secondhand furniture and paid the pawnbroker to get back his clothes. He also rented a house in a good locality.

### The Establishment of the First International

The full name of this group is 'International Working Men's Association'. In a meeting in London, the British Trade Union leaders and the French socialist recommended the establishment of this association. Its first meeting was held in 1867.<sup>1</sup> Marx put in great effort in

1. Massimo Salvadori in the Rise of Modern Communism 1864 p.18. Lenin in 'Karl Marx & his Ideologies' (1864).

establishing this association. (It is now known as the First International.)

The aim of this association<sup>1</sup> was to get together the Socialist parties or groups that has been set up in most European countries. Considered separately they were very different from each other. From Imaginary Socialism to Probadhan's or Michael's or Lasalle's ideologies. Only a few parties joined the first International. The most powerful man after Marx was Baconin who preached forceful revolution to the extremes. The differences between the two reached to peak in 1872 resulting in the winding up of the First International in 1876.

The last twenty years of Marx's life were not as difficult for him as the first ten years of his stay in London. However, In spite of help from Engels his income was uncertain. Once, pressed by circumstances, he applied for employment as a clerk in the Railways and was almost given the post when he was rejected because of his handwriting.

He had become weak too and because of bad health, he was short-tempered. Once he wrote about his difficulties:

"I am beset with the same difficulties that Ayub<sup>2</sup> had faced but I am not one to fear God as he did."

It was around 1870 that Engels agreed to pay Marx about five thousand rupees per annum. He also moved

1. Salvadori, 'The Rise of Modern Communism'. pp 18-19.

2. (Rati)



nearer him in beautiful house. However, Marx's health was continuously deteriorating these days.

His wife had cancer and died in 1881. Marx was very sad and his health became worst. He complained of inflammation of the lungs and his eldest daughter died after about six months. After sometime the severe cold of London had its effect on Marx and he had inflammation of the windpipe followed by tumour in one of the lungs. Finally, he died on 14th March, 1883. After burial, Engels delivered an enology before more than a dozen people. The London Times, now known as The Times, published a two inch obituary on the death of Marx.

It is easy to understand many phases of the philosophy of Marx from reading the story of his life.

We have seen that he and Engels were together in circulating the Socialist ideology right from the inception of their friendship and remained so to the end. This is why Engels is also regarded as a founder of Marxism. It is right, therefore, that we read about his life too.

## The Life Of Engels

(1820-1895)

Friedrich Engels<sup>1</sup> was born in the German province of the Hein Milan Barmin in 1820. His father was an industrialist. His family was among those who had introduced the cardboard industry.

In his early years, Engels was being trained in gymnasium where in 1838 while ha had not yet completed his training, he was compelled by family circumstances to work as a clerk for a Berlin businessman. However, he continued with his education. He despised autocracy from the time he was in the gymnasium and the study of philosophy augmented his hatred. Hegel's philosophy was

1. We have referred to an article by Lenin for material on Engel's life. It was published as a Foreword to Engel's 'Socialism'. (PP7-19) and to the Foreword to 'Das Capital'.



dominant those days and became his hero (according to Lenin). He was in contact with the young admirers of Hegel in Berlin who had a leftist leaning.

In 1842 at the age of twenty-two, he was sent to the industrial city of Manchester where his family had established a branch of their firm. His father was a shareholder in this venture and Engel worked there.

He would visit the settlements of the workers and see their poor state of living and dire circumstances. He studied the general conditions of the workers and whatever documents had been prepared on that by the government. He then wrote a book on the conditions of workers in England and has been critical of Capitalism and the Capitalists placing all blame on them for the workers plight.

Before coming to England he was not a Socialist. After he arrived at Manchester, he contacted those who were involved in the British labour movement. He also began writing for the Socialist newspapers. In 1843, he wrote an article for Robert Owen<sup>1</sup> on the new etiquettes of the world. He contributed specially to the 'Northern Star.'

### Friendship With Marx

He first met Marx in 1843 in Paris while until then they had exchanged correspondence. Marx was already a Socialist having been influenced by French Socialists. The two of them wrote a book — greater part by Marx —

1. He is also regarded as a founder of modern Socialism. We have spoken of him previously under 'Evolutionary or Economic Socialism'.

Engels evoked in Marx an interest to deeply study political economy and undertake a criticism of Capitalism. He criticized the state of Capitalism that Engels had seen in Britain.

From 1845 to 1847 Engels stayed in Brussels and Paris. Here he took active part in the betterment of the German workers. Marx who had been exiled from France had got asylum in Brussels. It was from here that Marx toured Britain with Engels for the first time and learnt about the labour movement. It was during this time that they got in touch into the secret Communist League that was limited for the Germans in the beginning but then became international in character.<sup>1</sup> It was on the directive of this league that the two prepared the 'Communist Manifesto' in 1848 that is the best manifesto of Marxism and Communism. According to Lenin, it is a small book that is equal in value to the most voluminous books.

When in 1848, Marx was exiled from Belgium too, he and Engels returned to their homeland, Germany. They took charge in Cologne of the newspaper. However, in 1849, Germany banned the newspaper and exiled Marx who took his family to Paris. From there he went to London permanently. Engels went to the Southern areas to enlist in the army that was recruiting in Baden. He participated in the armed revolution, fighting in three battles. When the rebels were defeated he went away to London via Switzerland.

He worked as a clerk in a Manchester business concern to become a shareholder later on. He stayed there

1. See Foreword of Communist Manifesto PP9.



until 1870. Marx was in London. They wrote to each other almost every day. They helped each other in writing on Socialism. Marx was the general secretary of the German branch of the International. Sometimes he chaired the General Council.

Sometimes Engels also had to act as Chairman but he was not as successful as Marx as a Chairman.

When someone is exiled and has to seek shelter somewhere, he faces personal problems and bickerings. Marx and Engels were also disturbed because of this. Thus, once Engels wrote to Marx,

"To be away from one's homeland compels one to lead a life of a fool and stupid person."

In 1870, Engels disposed of his holdings in the business and went over to London. He lived in beautiful house near the house of Marx and agreed to help Marx with three hundred and fifty pounds annually.

Until Marx died in 1883, the two worked together. Marx wrote the Das Capital and Engels wrote many books, brief and voluminous. Marx wrote on Capitalism and Engels wrote in a scholarly debating way. These books were in line with the ideology of Marx. The works of Engels included subjects like the foreign policy of Russia, the residential problem, the economic evolution of Russia.

After the death of Marx, Engels continued as a leader of European Socialists and their advisor. The German Socialists kept consulting him. The representatives

of the backward areas like Spain, Rumania and Russia also took his advice.

Both Marx and Engels knew the Russian language. They took a deep interest in the Russian rebellion against Czarism.

The first volume of Marx's 'Das Capital was first published in 1867. However, Marx died before the other volumes could be published although the manuscript was ready. Engels took over the responsibility and published its second volume in 1885 and the third in 1894. He wished to revise and publish the fourth volume too but he died on 15th August, 1895<sup>1</sup> and the book could not be completed. Karl Kautsky used the material of the volume for his own book that spans over three volumes and had been written on the guidance of Engels.<sup>2</sup>

Nevertheless, other people besides Lenin, too, have agreed that the second and third volumes of 'Das Capital' are joint-works of Marx and Engel and regarded as the best books of Marxism.

### A Brief Look At Marx

We now point out the chief characteristics of the life of Marx because they have been very effective on his philosophy and the entire movement.

1. Marx was from an orthodox Jew family. Both his grand parents (paternal and maternal) had been Rabbis. When Marx was a child, his father had

1. This is the date Lenin suggests. The American publication of 'Das Capital gives the date as 6 August.

2. Reference as foregoing.



converted to the Protestant religion. He was thus close to the two religions.

2. From his childhood, he tended to be independent, self-opinioned, indisciplined sentimental and, according to his father, "unsocial to the extent of being disliked."
3. His father was short-tempered and was unhappy with Marx's unpleasant activities.
4. He was deprived of his father's love. He did not get from either of the religions anything like love or compassion and the European Capitalist Society also did not give him any such thing.
5. He himself was short-tempered. When he played chess the game was generally abandoned for this reason.
6. Marx was intelligent. He was interested in journalism, philosophy and literature from an early age. He had an extraordinary resolve and was liberal minded.
7. He had a very bad handwriting. He could not get employment in the Railways for that reason.
8. Nearly all his life he was unemployed and spent his years in poverty and hunger. He was often ill too and very weak.
9. He was always rebellious and broke the laws. The result was that most of his years he lived in exile and faced difficulties all his life.
10. He never was successful in anything worthy. He

faced failure in whatever he undertook. (From his philosophy gained fame after his death.<sup>1</sup>)

11. Marx worked hard for the establishment of the first International. However, internal disputes did not let it come up.
12. Except for Engels, no one else seems to have esteemed him while he was alive.
13. Marx was not a popular figure (perhaps because of his short-temper and stubbornness). When he was dead not more than twelve people were there at his burial.

These things have not been reported by any Capitalist but by none other than his own fans in his biographies. Our own aim in presenting these is not to vilify Marx but to keep them before the student of his philosophy so that they are helped in understanding it.

#### **A Brief Look At Both Marx And Engels.**

When we skip through the lives of Marx and Engels we find that throughout his life Marx himself was subject to the hardships that the workers in Europe faced at the hands of the Capitalists.

While Engels did not face this problem, he saw very closely the pitiable condition of the workers of England. Besides, he had to bear ultimately whatever his friend Marx passed through. In addition to this, both of them had to continuously bear the torment of exile and seek refuge. Tired of this, Engels had said,

"To be in an alien land is to live the life of a stupid, foolish person."

These conditions grew in them hatred for Capitalism and it is not surprising that their revengeful attitude

1. We are in the 1997 and that is a failure too. ---Rafi



converted to the Protestant religion. He was thus close to the two religions.

2. From his childhood, he tended to be independent, self-opinioned, indisciplined sentimental and, according to his father, "unsocial to the extent of being disliked."
3. His father was short-tempered and was unhappy with Marx's unpleasant activities.
4. He was deprived of his father's love. He did not get from either of the religions anything like love or compassion and the European Capitalist Society also did not give him any such thing.
5. He himself was short-tempered. When he played chess the game was generally abandoned for this reason.
6. Marx was intelligent. He was interested in journalism, philosophy and literature from an early age. He had an extraordinary resolve and was liberal minded.
7. He had a very bad handwriting. He could not get employment in the Railways for that reason.
8. Nearly all his life he was unemployed and spent his years in poverty and hunger. He was often ill too and very weak.
9. He was always rebellious and broke the laws. The result was that most of his years he lived in exile and faced difficulties all his life.
10. He never was successful in anything worthy. He

faced failure in whatever he undertook. (From his philosophy gained fame after his death.<sup>1</sup>)

11. Marx worked hard for the establishment of the first International. However, internal disputes did not let it come up.
12. Except for Engels, no one else seems to have esteemed him while he was alive.
13. Marx was not a popular figure (perhaps because of his short-temper and stubbornness). When he was dead not more than twelve people were there at his burial.

These things have not been reported by any Capitalist but by none other than his own fans in his biographies. Our own aim in presenting these is not to vilify Marx but to keep them before the student of his philosophy so that they are helped in understanding it.

#### **A Brief Look At Both Marx And Engels.**

When we skip through the lives of Marx and Engels we find that throughout his life Marx himself was subject to the hardships that the workers in Europe faced at the hands of the Capitalists.

While Engels did not face this problem, he saw very closely the pitiable condition of the workers of England. Besides, he had to bear ultimately whatever his friend Marx passed through. In addition to this, both of them had to continuously bear the torment of exile and seek refuge. Tired of this, Engels had said,

"To be in an alien land is to live the life of a stupid, foolish person."

These conditions grew in them hatred for Capitalism and it is not surprising that their revengeful attitude

1. We are in the 1997 and that is a failure too. ---Rafi



gave birth to the philosophy found in the 'Communist Manifesto and the 'Revolutionary Socialism.' The political and economic system of their times was very cruel and oppressive. Marx who had opened his eyes in Jewish mentality to be feeble, superstitious, narrow-minded and fraudulent. He also witnessed around him the condition of the religion of the majority, Christianity. He found it to be unacceptable to common sense and its customs contrary to natural tendencies; it held superstitious beliefs and in the garb of an ascetic life was sheer materialistic in practice. These two religions had destroyed Europe. There was a general sense of disgust with them.

We cannot tell whether Marx and Engels had studied Islam or any other religion because their biographies do not reflect on this. From what we know they had come across only Judaism and Christianity and, like the other people of Europe, they placed every other religion in the same brackets and were disgusted with them.

Two things stood out in their ideology : 1) Dislike for Capitalism and rebellion against it, and 2) Annoyance with religion. There are many reasons for the feeling of disgust in these two friends for religion. However, they were one-sided and partial in their approach because they did not care to study the other religions at all.

Would that they had sifted through materialistic approach found everywhere in Europe and examined Islam thoroughly to see its natural and realistic beliefs and just political and economic teachings. If they had studied it in depth as they had studied the economic problems of Europe, then it is possible that the world would not have been what it is today. We would have read a different history and seen a different geographical division.

## A New Perspective Before The World

It was 32 years ago in 1965 that the foregoing lines of this article were written. Upto that time, the Socialist Revolution heralded by Lenin had spread over about half of the world. Lenin had brought it in 1917 by overthrowing the Czar whose kingdom was centuries old. His revolution had also taken over 29 Muslim countries of Asia and Europe.<sup>1</sup> If Sinkiang (eastern Turkestan) annexed by Communist China is included, it means 30 Muslim countries were under Socialist influence. How did the farmers and workers fare in the Socialist system? It is a long and

1. How these Muslim countries fared under Socialism is a very painful story. Much has been written in different languages on this subject. I have also written something in 'Yeh Teray Pur asrar Bandy' which is a reliable document on Jihad in Afghanistan. However, some account of these countries is also found in this Book. Rafi.



gave birth to the philosophy found in the 'Communist Manifesto' and the 'Revolutionary Socialism.' The political and economic system of their times was very cruel and oppressive. Marx who had opened his eyes in Jewish mentality to be feeble, superstitious, narrow-minded and fraudulent. He also witnessed around him the condition of the religion of the majority, Christianity. He found it to be unacceptable to common sense and its customs contrary to natural tendencies; it held superstitious beliefs and in the garb of an ascetic life was sheer materialistic in practice. These two religions had destroyed Europe. There was a general sense of disgust with them.

We cannot tell whether Marx and Engels had studied Islam or any other religion because their biographies do not reflect on this. From what we know they had come across only Judaism and Christianity and, like the other people of Europe, they placed every other religion in the same brackets and were disgusted with them.

Two things stood out in their ideology : 1) Dislike for Capitalism and rebellion against it, and 2) Annoyance with religion. There are many reasons for the feeling of disgust in these two friends for religion. However, they were one-sided and partial in their approach because they did not care to study the other religions at all.

Would that they had sifted through materialistic approach found everywhere in Europe and examined Islam thoroughly to see its natural and realistic beliefs and just political and economic teachings. If they had studied it in depth as they had studied the economic problems of Europe, then it is possible that the world would not have been what it is today. We would have read a different history and seen a different geographical division.

## A New Perspective Before The World

It was 32 years ago in 1965 that the foregoing lines of this article were written. Up to that time, the Socialist Revolution heralded by Lenin had spread over about half of the world. Lenin had brought it in 1917 by overthrowing the Czar whose kingdom was centuries old. His revolution had also taken over 29 Muslim countries of Asia and Europe.<sup>1</sup> If Sinkiang (eastern Turkestan) annexed by Communist China is included, it means 30 Muslim countries were under Socialist influence. How did the farmers and workers fare in the Socialist system? It is a long and

1. How these Muslim countries fared under Socialism is a very painful story. Much has been written in different languages on this subject. I have also written something in 'Yeh Teray Pur asrar Banday' which is a reliable document on Jihad in Afghanistan. However, some account of these countries is also found in this Book. Rafi.



a very painful story. Many books have been written on it. These books have been written in different languages including Urdu. We too have dealt with it in brief in the previous pages and do not wish to add anything to it.

Pakistan was following the feudalist system from its very inception. As trade and industry gained footing, and our incompetent rulers who had served the British during Colonialism could not see beyond imitating their former masters so that their economic policies put the country at the mercy of Capitalism.

As an extreme reaction to it, some people began talking of Socialism and Communism. A country-wide movement was launched in favour of Socialism and Islamic Socialism so that Socialism that had found favour with the rulers of Afghanistan was knocking at the borders of Pakistan.

### **End Of Socialism**

Afghanistan became the thirty-first Country to fall to Socialism. However, this exercise also proved suicidal for Socialism. When the Russian army invaded Afghanistan on 27th December, 1979, the Socialist economy of Russia that had never known success deteriorated in just 26 years of its life. The Muslim Community that it encountered in Afghanistan is one that had never submitted to slavery and subjugation. These brave Muslims sacrificed all they had to fight the Russian army that was the largest army in the world at that time. They fought for twelve years<sup>1</sup> and did not care if their country turned into ruins to let them have their independence. Pakistan also

1. "Yeh Teray Pur asrar Bandy"

gave full support to Afghanistan risking its own security. Pakistan was then under military rule. Very few countries there may be whose Muslims did not help their Afghan brothers by fighting their enemies side-by-side with them. Finally on the 14th February 1989, the Russian army that in seventy years had never known to be thrown out once it had set foot on a land, retreated from Afghanistan.

The Russian Socialism that was a super power when it had invaded Afghanistan retreated after twelve years badly mauled politically and economically so that not only could it keep up its international character but also it could not survive as a single country. In 1991, the Soviet Union was wiped out from the face of the world. The Communist Party was banned from Russia itself and the people pulled down the statue of Lenin smashing it to pieces. Berlin wall was demolished. Many countries gained sudden independence. Everyone had seen that the Socialism that was supposed to uproot Capitalism, ruined million of human beings in seventy four years of its history but even then could not solve a single problem of the economy. The economy of Russia that was in a bad shape at the time of the Revolution was facing continual failure and had been ruined so that the President of Russia Boris Yelstin had to say,

"I wish that the experiment for the Imaginary paradise of Socialism would not have been done on a big country like Russia. Were it done on a small remote area of Africa, it would not have taken 74 years to



know the destruction it brought.”  
(Newsweek).

Capitalism was given so much liberty that private ownership allowed the Capitalists to cut the bounds of religion and etiquette and suppress the poor people. Socialism took to the other extreme and used the hammer and hatchet on the private ownership eliminating with it millions of people.

The many Muslim countries that have gained freedom after the death of Socialism are :

- 1) Tajekistan 2) Azbekistan 3) Turkmanistan
- 4) Qarghizistan 5) Qazaqistan 6) Azerbijan
- 7) Chechyan 8) Bosnia and Herzugistan 9) Albania.

The last-named two countries are in Europe. The others are in Asia. There are twenty Muslim countries that have not gained independence as yet.

### **The Islamic System Must Be Introduced**

We have come back where we were at the beginning of this century. The ideology that Socialism had hoped to topple is left alone to hold sway over the world. A system that brings happiness and prosperity to world and provides justice, peace, honour and security is the need of the hour.

The world is changing fast and it has become as a “neighborhood”. Capitalism is fast taking over it with its new tools and equipments. It calls out for a ‘New World Order’. Its weakness does not lie in private ownership but lies in the purely materialistic approach of private ownership and the unlimited freedom it enjoys so that it

no longer differentiates between the lawful and unlawful. The Capitalist enjoy an absolute monopoly in trade and commerce subjecting the people to their severe policies.

The Muslim Scholars and economists have explained very clearly how trade and sources of livelihood were taken over and the economy of interest, gambling and speculation, banking and hoarding thrust upon the people. Much is written on this in Urdu, Arabic and English. The proposal framed after years of effort for banking and insurance free from interest and speculation is included in these literatures. This proposal envisages a fair distribution of wealth. The just system of economics taught by Islam can be brought before the world gradually. It closes all doors to the concentration of wealth and removes “Capitalism’s restrictions on the Law of Demand and Supply. A happy society comes into existence. Men no longer have to bow before men. Happiness is seen all over. There is true justice, peace, contentment, honour and a sense of security.

However excellent an ideology and however much praise showered on it one cannot appreciate it truly unless it is brought into practice. Now, when the results of Socialism and Capitalism are seen, it is time for our rulers to come out of their inferiority complex and give up their imitation of West. They must adopt the teachings of Islam to close all avenues that allow anyone to suppress the economic freedom and happiness of the common man. They must prove to the world that Islam, the final message of Allah, is mercy to both the rich and the poor and



can play its part successfully and change the life of the poor.

بے خبر! تو جو ہر آئینہ ایام ہے  
تو زمانے میں خدا کا آخری پیغام ہے

Oh ill informed! Thou art the focal point in the reflection of times. Thou art the last message of Allah in the present age.

### Let The Intellectuals Of The World ponder

We invite the Scholars and Economists of the world, in a spirit of well-wishing, to ponder over the teachings of Islam. Let them do impartially, purely on economic basis and with a view to remedy the defects of the current systems. Islam is not merely a religion but a complete code of life. They must examine its teachings critically and consult the true religious scholars and Muslim economists. There is a great possibility that they too will derive the conclusion that these teachings alone provide a remedy to the wrongs the economies of the world are going through.

مزدکی ہو کہ فرنگی 'ہوس خام میں ہے  
امن عالم تو فقط دامن اسلام میں ہے

He may be a socialist or a free thinker. Is in false hopes. Peace of the world lies in Islam.

There is an awakening against the current cruel ideology. Clear signs of this are visible in Muslim Countries and the Western countries too. What is needed is guidance from the sincere Ulama (religious Muslim Scholars) and cooperation and help of the Muslim rulers. If the awakening is not allowed to turn towards its true goal, Islam, or if it is left to itself, then it will go beyond

the control of rulers and leaders. It will then take to anarchy and lawlessness. The signs can be seen in many countries. Let it not be that it sweeps the world with another extremist ideology like Socialism.

The solution to today's difficulties is to be found in Islam. Those who will not pay heed will find themselves lost in the confusion that will follow.

This is what History teaches us. It must be remembered by our politicians and our rulers.

والله المستعان وعليه التكلان

And Allah is our help and we place our trust in Him

وآخر دعوانا ان الحمد لله رب العالمين، والصلاة والسلام على من بعث  
رحمة للعالمين، خاتما للنبيين وعلى آله واصحابه اجمعين - الى يوم الدين -

Our last call is that 'Praise belongs to Allah, Lord of the Worlds'. And, blessings and peace on him who is sent as a mercy to the worlds, the seal of the prophets and on his family and companions -- all of them, to the Day of Judgement.

Muhammad Rafi Usmani

Servant of Dar-ul-Uloom, Karachi.  
3 Muhurram 1418 A.H.  
11 May 1997.



**BEST BOOKS ON ISLAMIC TEACHINGS  
PUBLISHED BY DARUL-ISHAAT**

IHYA UL OOM IDDIIN 4 PARTS	IN 2 VOLS	(NEW COMPOSING) IMAM GHAZZALI
BAHISHTI ZEWAR (HEAVENLY ORNAMENTS)		MAULANA ASHRAF ALI THANVI
USWAI RASOOL-E-AKRAM		DR. ABDUL HAI ARFI
FAZAIL-E-AAMAL		MAULANA ZAKARIYA KANDHLAWI
FAZAIL-E-SADAQAAT		MAULANA ZAKARIYA KANDHLAWI
LESSONS IN ISLAM (TALEEMUL ISLAM)		MUFTI KIFAYATULLAH
TALIMUL HAQ		EDITED BY DAIWATUL HAQ
ISLAM AND MODERNISM		MAULANA MOHAMMAD TAQI USMANI
ISLAM ON HOMO-SEXUALITY		MUFTI ZAFIRUDDIN
KASHFUL MAHJOOB	TRANSLATION	Prof. RENOLD NICHOLSON
KITABUN NIKAH		ZAHR AHMAD RAGIE
KITABUL HAJJ		MAULANA AASHIQ ELAHI
MUSLIM WAY OF LIFE		MAULANA ASHRAF ALI THANVI
HOW TO LIVE AS A MUSLIM		MAULANA ASHRAF ALI THANVI
MUSLIM CHARACTER		IMAM GHAZZALI
RELIGION AND SCIENCE		WAHIDUDDIN KHAN
THE SCENE OF DEATH AND AFTER DEATH		IMAM JALAL UDDIN SUYOUTI
THE SPECTACLE OF DEATH		KHAWAJA MOHAMMAD ISLAM
THE BASICS OF MUSLIM WORSHIPS		BASHIR AHMED DIWAN
TAHARAH AND WUDHU		MUFTI A.H. ELIAS.
THE BEAUTY OF ISLAMIC DRESS		RASHID AHMED DIWAN
DREAMS AND INTER PRETATIONS.		IGNE SIREEN
THE BOOK OF SALAH WITH MASNOON DU		HAJI MAHMOOD ELAHI
A GUIDE ON UMRA AND HAJJ		MAULANA MUNTAKHEBUL HAQ
DISCOURSES ON ISLAMIC WAY OF LIFE	7 VOLS	MAULANA MOHAMMAD TAQI USMANI
MINHAJ UL AABDEEN		IMAM GHAZZALI
SPECTACLE OF DEATH		KHAWAJA MOHAMMAD ISLAM
THE WORDLY LIFE IN THE EYES OF THE PHET MOHAMMAD (S.A.W)		HAKIM MUHAMMAD AKHTER
MINAJAAT-E-MAQBOOL		ASHRAF ALI THANVI



